

CEREMONIAL SONGS OF THE SINHALESE GUARDIAN SPIRITS (DEVA)

The present paper is a continuation of the notes dealing with the literature of the Sinhalese. I have already contributed to the journal of the Royal Asiatic Society papers on:—

Dramatic Literature,
Medical Literature,
Popular Poetry, and
Ceremonial Songs connected with Planetary
Spirits (Bali).

I propose to deal with another branch of ceremonial songs in this paper, viz.:—Songs connected with Guardian Spirits or Deva.

The Ceremonial Songs of the Sinhalese are voluminous and are mostly committed to memory by those who recite them and some of the songs are orally handed down from generation to generation, others are found in books written on palm leaves carefully preserved in the villages, a few have been printed in recent times. The Indian Antiquary in 1916 published an abstract and a list of books of Ceremonial Songs of the Sinhalese, which are in the British Museum Collection. This collection consists of 439 books written on palm leaf. These books were acquired by the British Museum from the Trustees of the Estate of the late Hugh Neville, of the Ceylon Civil Service, who had collected them in the villages mostly in the North Central Province. It is to be regretted that a complete collection of these books is not found in any of the libraries in Ceylon.

The guardian spirits recognized by the Sinhalese can be classed under three heads:—

- (a) Spirits possessing great power and influence,
- (b) Spirits whose influence is limited and confined to definite localities,
- (c) Spirits of departed personages who exercised influence over the people during their lives.

Vishnu, Natha, Saiman, Kataragama, Pattini are recognized as Guardian Deities wielding great power and influence—temples are specially dedicated to these gods.

Ayiyanayaka, Ganesha or Pulleyar, Mangara, Kambili, Devol, and Dedimunda, are propitiated in various districts as having power and influence in particular parts of the country.

Devata Bandara, Kirti Bandara, Ganga Bandara, Mahasen, Gajabahu, Kirtisinha, Sri Wierama, Solikumara, Ilandari, Nilayodaya are kings and chiefs, who are deified as exercising good and evil influence among the people and to whose spirits offerings are made. One of the songs giving a description of Sri Wickramaraja Sinha, the last king of Ceylon, adds a new deity, a *Desedeviyo*, meaning a foreign spirit that succeeded him, perhaps referring to the British occupation of Kandy.

111	දියා හකර රට අවුල් වෙලු, සි හනුර සෙනා ගෙන ගත්තා තුවර මිනුර ගුණේ නෑ, ඒ රජ කුමර හනුර කමට ඇසියනී රජ දේශස	ව ව ව ව
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The chiefs of the four divisions having rebelled,
Brought the enemy's army to the City,
No friendly spirit was shown to that Prince,
And through animosity he was sent into exile.

112	බාසවලින හෙද පිංගල වව දේශවලින දෙමි වැඩම කරන රහස නොවෙයි මල ඉද කෙපලන් දේශයන් වැඩි දෙමි ඔන් බලන්	නේ නේ නේ නේ
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Of all languages Sinhalese words are the best,
A spirit has arrived from foreign lands,
What I am uttering is no Secret,
There look at the spirit who is come from afar.

The ceremonial songs and offerings made to guardian spirits are described in detail in the books. Each spirit has his particular form, has special influence over certain districts, and has his own symbols and ornaments, and special priests and offerings.

Vishnu is recognized as the special guardian god of the Island. His main temple was located at Devundara (Dondra). He has a special niche for himself in most of the Buddhist Temples, and there is a much

venerated Sandalwood image of this Deva in the Rock Temple at Dambulla. The ancient chronicles state that Prince Vijaya, who founded the Sinhalese Nation, was protected by Vishnu.

The following verses, selected from a large number of Ceremonial Songs sung in honour of Vishnu, give a fair description of him.

36	අලවන රුවන් දුනන පකීවිඩ කර	උ
	දුලවරේ රණ් දුන්නේ එලිය බල	උ
	තිලවන් දේව රසින ගිනිපල් දී	උ
	කේල නැතුව විෂ්ණු මෙමල් යහනට වැඩ	උ

Wearing the lovely golden bow,
Whose glorious light is seen all round,
With blue tinted godly aura of fiery tongues,
O Vishnu! deign to honour us with your presence in this floral bower.

37	සිරල එරණ් දේවබරණ තිල සලුව ආ	ද
	සුරුලු එරන් දුනුදඩු සිඛිහසන් කද නෙ	ද
	සුරුලු ඉඟු මිනිජාල, මල්පරිසුර නෙ	ද

Wearing the golden crown, the godly ornaments, and the blue tinted dress,
With the golden bow in your powerful hand,
And carrying the golden gem garland in the right hand,
Oh powerful Vishnu, ascend your garuda bird and honour us with your presence.

Next comes the god of Kataragama, who is identified with Skanda or Siva worship.

The temple of Kataragama, situated near the Menick Ganga in the South Eastern division of the Island, has been dedicated to this worship from very early times. There appears to have existed here an independent principality even during the time of the early Sinhalese kings. A representative Prince from Kataragama was present, according to Mahavansa and other Chronicles, at the planting of the Bodhi tree at Anuradhapura.

The god of Kataragama is described as having six heads and twelve arms. Ravana is described as ten-headed. It may be that the mention of heads meant crowns and a distinction that was taken by kings at the time in accordance with their conquests.

7	මුනුයය වෙනා ආනුහාව කදිර	නේ
	දිනු පෙරපනා දිලෙන වැඹු සිඳ දේ	නේ
	ඝානුහෙද ඉනා ලොවට පැපු සුරත්ති	නේ
	රුනු දිවනෙහා මෙමල් අසන වැජත	නේ

The powerful god Kadira has six faces,
Victorious he through past efforts has the glory of the bright moon.
With his right hand he has shown great powers,
The heavenly eyed god of Ruhuna, honour us with your presence on this floral seat.

54	ඇසුර බැඩි දේවකෙයිය අරගණ වඩි	නි
	ඇසුර පිට මල් මූලනට බැල්ල එලා ල	නි
	පුපුකර අනවින ජනපද මල්විසි වස්ව	නි
	දැමුර මල් සුදන් සුවද දෙමිපුට පදධද	නි

He is arriving with his flag of Asura form,
And seated on his Peacock he looks on the floral offerings,
He passes through districts securely guarded and bestows showers of flowers (blessings).
And here we offer to the god flowers, perfumes and betel leaves.

The Guardian Spirit Natha is the god of Kelaniya Principality. He is a deva in the Tusita heaven and one who aspires to be a future Buddha. The principal Natha devala is at present situated in Kandy.

7	දකුණුඡන් ගඹරණ් තිකි කලය දරණ ව	ව
	ලකුණු ඇතුව වෙලා දිජට කොසිභුජන් ස	ව
	වැකුණු වලා සදමලුක සේම උද කො	ව
	දකුණු වාසලින එලිබු ලදදෙර ගාව	ව

He bears on his right hand the gem studded pot,
Observing the signs from Tusita heaven,
Emerging like a moon through a cloud,
From the Southern gate and arrives at the floral arch.

11	පාත කැලෙපුර ගෙක්ද බාරම සිට	නෑ
	බුත යකුන් ගට ගිඹිදි බැසකටව, ග	නෑ
	ඇත කපට බුද්ධෙන්නට මිචරණ උගෙ	නෑ
	නාභදේව රේඛ නිලක සුරභුරයෙන එ	නෑ

Being in charge of the lower Kelaniya City of Lanka,
Subduing the evil spirits through his glorious powers,
Having attained the permission to become a Buddha at a future age,
The great Jewel Natha god is arriving from heaven.

Saman Deviyo is the deified spirit of the brother of Rama who vanquished Ravana and the Rakshasha of Lanka.

His principal temple is situated in Sabaragamuwa, and he is the special Guardian Spirit of Samanala Peak

(Adams Peak) and the district of Sabaragamuwa. His vehicle is a white Elephant.

- 7 සමනල ගල ව්‍යවිය බඩ නිතර දද්ධිය
පෙමකර පුළ ශ්‍රීපාටු නිතිනේ සහාය
සිංහති ඒ සමන් දෙමිරද පූතිරැ අනයේ
පිටපන ගැර රකඳේ බඩ නිතර සහාය

න් න් න් න්

The God who dwells always on the peak of Samanala,
And worships with adoration the noble footprint (of the Buddha)
The master of prosperity, the godly King Saman whose sway is
undisputed

Is always pleased to protect you from evil,

- 13 රණ්ඩුබ රණ්ඩගණ රණ්ඩු සරස
රණ්ඩුයන් රණ්ඩු මුතුකුඩ ගෙන දරමි
සියාරන් ප්‍රසනුර ගෙය කර සක් තද දු
රන් නාමල් අක්න සඳ දෙමිරද පුද දේ

න් න් න් න්

Decked in golden weapons, golden bows and arrows,
And surrounded by golden sesat golden and pearl umbrella,
With the sound of fine kinds of music and drums and the blowing
of shells
Here we prepare the seat of gems of flowers as an offering to him.

Next we come to the goddess Pattini, who holds sway over the minds of the Sinhalese as no other guardian spirit does. She is the heroine of hundreds of ballads and songs. She has dedicated to her numerous temples all over the Island both in the Sinhalese and Tamil Districts. She is the central figure of many ceremonies and is considered to be the protector of the weak, the sick, and the infirm. Her ornament, the anklet, is held in great veneration and her officiating priests have in many instances been females, though at the present time, the officiating priests are mostly men who for the time represent women. The games of Ankeliya (hornpulling) and Pol keliya (coconut throwing), at one time so popular among the Sinhalese, are held in honour of the goddess Pattini. These games and the songs, ballads and ceremonies connected with them have been described in several papers contributed to the journal of the Society.

In the Tamil districts she is known as Kanya or virgin. The cult of the worship of Pattini is believed to have been introduced from Soli (Tanjore) by King Gajabahu. A Solian king had invaded the Island and had

taken twelve thousand captives from Ceylon, along with some of the most valued Buddhist reliques. The captives were employed in building tanks in the Solian Country. King Gajabahu, when he came to the throne of Ceylon, took an expedition to Soli commanded by his general Nila and defeating the Solian king brought back twenty-four thousand captives and the Buddhist reliques, and also brought the most adored relic of the Solians, the anklet of the goddess Pattini, and introduced the cult among the Sinhalese.

- 59 නිවන් අත්වන ගේනුවක් පෙර පාත්‍රාදතුවද ගාල් න්
රුවන් සළුමින් රැගෙන සිල්දුන් සිල්දුවට කෙලුපුද ප්‍රච්චා න්
ගිරන්දන්පස දෙමල ක්විපෙහ් යන්දහා සන්සිජාන ගෑව් න්
මෙවන් සමුදුර රැගෙන මහකුම් ගොවට රුමුන් ගදුගන් න්
He seized the sacred bowl relic, the veneration of which leads to salvation (Nirvana)
The gem studded anklet the king brought away to Sri Lanka for offering dances and songs,
And brought away seven thousand seven hundred Tamil poems written in grantha letters.
Taking all these to the sea coast port he set sail with the great fleet.

- 56 සහියක නුන්විටක පිහින් තියවා ගෙනවා, රහනු න්
සහියක දෙමි පුවනා ක්වින් තියවා, නිමු පොන දෙමලල න්
පූතිරන්නෙනාද පතිනි සදුට ඇදහල ලෙස එකුන් පට න්
එකි මොක්සුර සෙහසුලන් පත්තිනි දෙපියනි මහර න්
He invited the Rahat monks and had them to recite the doctrines three times a week,
And another week he got the story of the goddess recited to him from the Tamil poems.
From that day it is known offerings were made to the goddess Pattini.
Oh good Pattini goddess, bestow on us the prosperity of heaven.

The worship of Pattini is done both at the temples (Kovila) dedicated to her and at ceremonial dances specially got up in her honour. Her life story is acted to music, dancing and songs, and offerings are made to the anklet.

The Story of Pattini is given in many books and songs. In Tamil it is given in the Kovilan and the Manimakala. The story in the Sinhalese differs in certain details from that given in the Tamil books.

Leaving the miraculous happenings the simple story is that of a wife, who underwent hardship for the sake of a weak unfaithful husband.

Pattini was born in the city of Madura and, when an infant, was placed in a boat and sent adrift in the river; along with the infant was placed a valuable gemset ornament, an anklet. The infant was found and rescued by the wife of a rich merchant in Soli. She was adopted by the merchant's wife as a daughter and was treated with every kindness and affection. She grew to be a handsome and lovely maiden and was married in due time to Palanga, the handsome son of a rich merchant. The husband and wife lived happily for a time. However, Palanga, on a visit to a dancing exhibition in a neighbouring city, fell into the company of a dancing girl. He neglected his wife and spent his life in dissipation.

66	සිහින් අදුන් ඔලියල් බේද ගත්	නෝ	
	සදුන් සුවද ගෙල් පිනිදිය ගත්	නෝ	
	උනුන් අදුන් ගෙන සැරසි ගත්	නෝ	
	උනුන් නොයෙක් උපමා සිහිගත්	නෝ	

(She) dressed in fine and soft robes
And using scented oils, sandal and perfumes,
And decked in noble and costly garments,
With aims and ambitions far-reaching.

67	සටන කොමල මිනි තෝටු විපු	ලෝ	
	උටන නාලෝ රණ් තීකෙ ලුවු	ලෝ	
	දෙදාන දෙඅභා මිනි පලඹි වෙටු	ලෝ	
	උටන ලෙසට සැරසි මෙසිය	ලෝ	

Her ears were decked in gem-studded ornaments,
Her forehead and face were painted in golden
The knees and arms were ornamented in gem-studded bangles,
Decked in this manner she started her dances.

Palanga neglected his wife and lived in the gay company of the dancing girl spending his wealth lavishly. His loving wife however never changed her love and devotion to him. She was ever indulgent. He came to her from time to time and got all the wealth she possessed, which he wasted in his newly found company. When he had no more money to spend, the dancing girl insulted and taunted him with his poverty, and demanded money he had lost to her in gambling. He returned home sad and on his being questioned he told his wife

that he is sad of shame as he is not able to meet his debt and had been humiliated. Pattini felt the humiliation of her husband as her own and offered him her valuable anklet which she inherited from her infancy, and bid him sell it and pay his debts.

The following verses give a description of the anklet:—

89	මිලකල වෙෙරාඩි හහලිය දහය	ස
	ඉලාකින්ක ගල් පිපින් දහය	ස
	ඇරක්තරනෙන් එකාලොය දහය	ස
	ඉදින් ඇලුම් මිල හහලිය දහය	ස

There are cat's-eyes to the value of forty-thousand,
And rubies of twenty-three thousand,
Gold to the value of eleven thousand,
And the topridge of the anklet is forty thousand.

90	රණ්පෙඩි බැඳි මූනු පබදු දදදහය	ස
	වටබුද් මේනිමූනු දෙකාන දදදහය	ස
	දෘරක්තරනෙන් එකාලොය දහය	ස
	ඉද්දර ගකානබුද් මුසින් දදදහය	ස

Pearls and coral set in gold are worth two thousand,
The rows of gems and pearls are worth two thousand
There is gold to the value of eleven thousand,
And the gems set in the front spire is worth two thousand.

91	වටබුද් ඉෂුකිල් මුසින් දදදහය	ස
	පට දෙකානට මූනු පිපින්දහය	ස
	සලඩි ලිගන පැන මුසින් දදදහය	ස
	ඇතුල්පැන්ත දඩ රන් අවදහය	ස

The sapphires studded around are worth two thousand,
The pearls in the two ends are worth twenty-three thousand,
The gems on the clasp are worth two thousand,
The gold lining inside is worth eight thousand.

92	මෙකි මුදල් සිම සලඩ වටන්	නෝ
	ආලුවන් රටකට අරගණ යන්	නෝ
	මිලසෝර ගනිමින් සැවුනින්	නෝ
	වේඩ බැන්නා නම් දීපන්	නෝ

My husband, the anklet is worth all this money,
Take it to any country you can,
Get its value as you desire,
And pay the dancing girl (and redeem your honour).

The anklet was a valuable one and it was taken by Palanga to the City of Madura for sale there if possible to the king so that he may obtain a fair value. At Madura, the goldsmith to whom he took it for valuation cheated him and on his threatening to complain to the king, the goldsmith forestalled him and took the anklet

to the king and accused Palanga as a thief who had stolen it from the king's household. The queen, however, denied that it belonged to her, but the goldsmith was cunning enough to suggest to the king that the queen was in love with the handsome man and had given him the anklet. The king, without further inquiry, ordered the man to be beheaded.

137	ලොට පරසිදු පඩි රජු	නේ
	මටනුක මේ සළඹී ඇ	නේ
	යෙර අද්දා මූර තු	නේ
	නැතිවෙනි රට මෙයින් දු	නේ

Oh world famed lord, king of the Pandus,
This anklet does not belong to me,
If you charge (this person) as a thief and condemn him,
We may lose this country on that account.

In the meantime Pattini, the patient wife left at home, was anxious as her husband had not returned, she feared that he may have been robbed or murdered and started in search of him. She travelled with her maid far and wide, making inquiries, and at last traced him to the City of Madura, where she learnt that her husband had been condemned as a thief. Her indignation was great. She swore vengeance on the unjust king and was able to rouse the indignation of the people. She led them and surrounded the palace, burnt it and destroyed a part of the town and rescued her husband from death, and later restored the city and rewarded those who helped her.

49	සත්දවසක් ගණනින් පසු වෙන්	නේ
	ඡනකින් පස්තින් සඳ වසිනින්	නේ
	වරලෝ උනමින් වෙට ගෙලන්	නේ
	විලාප කියමින් අඩා වුවෙන්	නේ

After the lapse of days seven in number,
Pattini started from the place,
She untied her hair and letting it fall on her back,
Fell to crying and weeping.

50	සලුර් බෙළඳ කල ද සි	ඩ
	සනදු මෙලා ඔන්ද සි	ඩ
	සම්බාහනන් ආද සි	ඩ
	දුන් එශුප ගොදු ඔබ	ඩ

"From the time I loved and courted you,
And came to live with you in happiness,
From the time I arrived in the boat
Is this the pleasure you now enjoy.

52	මග ගණරන් එකා මි	නේ
	දුකමට මග තිමි සඳි	නේ
	දුන් එශුප ගොදු අ	නේ
	මල්මද මග තිමි සඳි	නේ

"Ah, my golden lord,
Oh my husband, my sorrow is intense
Is this the pleasure you now enjoy,
Oh my husband god of love.

55	නොකරන වද කරව	සෘංජයි
	ඡකගිනිවැට බින්දි	සෘංජයි
	තිමේසද බිබි පලිග	සෘංජයි
	පැඩියගෙ ඔද අටව	සෘංජයි

"I shall torture (the king) as one has never been tortured
I shall burn this place with one conflagration,
My husband, I shall take my revenge for you,
And make the Pandiya feel for it."

108	ගසුවට එනුවර ගිණිගෙණ දත්	නේ
	බෙරුවයි කී කෙහෙකුන් කට දත්	නේ
	පන්තිනි දෙමියන් බෙල් මෙනුන්	නේ
	මාලිග ද ගොඟ ඇලුහෙබ වන්	නේ

When she struck the city burst into flames,
And the mouths of those who disbelieved her began to burn,
The power of Pattini has been shown here,
The palace burned and was left in a heap of ashes.

132	එවනේ දෙවියෝ එක්සු මැනි	ඩ
	පවනේ මල්වැසි වැස්තු මැනි	ඩ
	මිනිකත දෙස කී වනුරක සේ	ඩ
	මදුර පුර ගිනි නිවිශේ එහෙ	ඩ

The gods of the forest assembled in glory,
And a slow shower of rain they caused to fall,
The goddess of Earth like a roaring stream bore evidence,
And in this manner the fire of the city of Madura was extinguished.

Devotion, virtue, duty, forgiveness and love, which characterized Pattini, raised her to the position of a deity and she is now worshipped as the ideal of womanhood.

Coming to the minor guardian deities we have them propitiated in particular districts.

Ayiyayanayaka is the guardian deity of the North Central and the Vanni districts. He is propitiated by the villagers of these districts on all occasions, in sickness, drought, and in agricultural operations. Ayiyayanayaka has as his vehicles the horse and the

elephant, he carries as his weapon the curved stick. He is believed to be the son of Siva by Mohini. Mohini was an incarnation of Vishnu. The worship of Ayiyanayaka is common in South India and must have been introduced from the Dravidians. Whether it was introduced during the very early period of Sinhalese history when Prince Vijaya and his followers allied themselves with the Princely house of Madura, from where the Queen of Vijaya arrived with a large retinue, or during later times, during the occupation of the capital by the Tamil king Elala, or during a more recent period, are questions that require closer study.

One of the first Buddhist shrines founded in Anuradhapura is the Isurumuniya rock temple. Before the place was converted to a Vihara it was a temple of gods. The well-known carved figure on the rock at this temple, depicting a Deva or, as some call it, warrior, bears a resemblance to the description of Ayiyanayaka. He has his horse, the curved staff and below are a number of figures of the Elephant. The subject is well worth further investigation.

Ganesa is propitiated in the forest districts of the Island, he is known as Pulleyar and is said to be a brother of Ayiyanayaka. He is, besides, the deity of wisdom and learning and has the face of an elephant and bears the trident as his weapon.

Mangara is the guardian god of Bintenna and Ruhuna, he is the god of the hunters and ceremonies connected with his worship are practised in these districts. The story of Mangara is an interesting one.

Mangara was a young prince of the Coast of India and arrived in Ruhuna in ships with a large retinue of followers. He occupied the Bintenna district. He was a noted hunter and in one of his hunting expeditions was killed by a wild buffalo. This prince was deified and the people in Bintenna made offerings to his spirit. Mangara is the hunters' god. His hunting exploits are described in various songs sung at ceremonies held in

his honour, and these ceremonies are believed to be efficacious in curing various forms of disease.

103	දුපන එබේසන මැගර දෙමි	යෝ
	රුහා එතින් කුත්තෙන් වැඩ සිටි	යෝ
	ඡරන් තුළෙන් තී කෙකුවසි දෙමි	යෝ
	අනුර රිකාදන් මැගර දෙමි	යෝ

The great person who was Mangara,
Lived in Bintenna of Ruhuna,
The god gathered the honey hives from the golden ficus tree
Oh god Mangara protect your suppliant.

105	භූය පනස් ගම්මට නින්කුත්	නේ
	ඉසිය ගෙනම නොගුරම පුද ගන්	නේ
	මෙසිය සෙදුනි මැගර සිටි දුන්	නේ
	බිසිය එහුම දෙශ එංනු ගසින්	නේ

In the six hundred and fifty gow of Bintenna,
In a hundred places he receives offerings,
In this manner through Mangara endowed with great powers,
Through Mangara's powers may all your ills disappear.

56	අන් මද පා මද වර මද ගන්	නේ
	දුර මද කර මද රණ් මද ගන්	නේ
	රණ් යෙලෙද රණ් අකුයද ගස්	නේ
	මෙලෙය බදමස් ගෙන නිස්මෙන්	නේ

Taking hand ropes, foot ropes, and ropes made of hide,
Taking shoulder ropes, neck ropes, and ropes of golden hues,
Taking golden lances and golden hooks,
In this manner he starts with appliances for noosing.

71	මෙද රගෙන තිල මැදට වඩින්	නේ
	පිටිවර දුලේ ගෙනග සිටින්	නේ
	මැගර කුමරට ප්‍රාඹුව ඇන්	නේ
	දෙවනුව පිටිවර දන මරමින්	නේ

He goes to the middle field with a noosing rope,
His attendants placed surrounding the spot.
(The buffalo) gored and killed Prince Mangara first,
And next he gored and killed his attendants.

It is further stated that the spirit of the dead Prince was raised by performing certain ceremonies, connected with the worship of the sun by the boiling of milk and the sprinkling of boiled milk.

20	ඉරට සිට කුම	නී
	දෙමිදුට බිල්ල කුම	නී
	යකු ප්‍රාඹු කුම	නී
	මෙසි දේ දෙමියන්ධ කුම	නී

To the sun milk is acceptable,
To the gods offerings are acceptable,
To the demons roasted flesh is acceptable,
And these are the offerings acceptable to the various spirits.

පේට සට කට්ටල ඩින්
රුවක් ඇලි ලිප කඩ
වතින ඩින් පටන කොට
සුබ මලෙන ගෙන අනට

The priests of spirits after due preparation,
Placing the golden pot with milk on the fire place,
And lighting the fire all round,
And taking a flower in his hand.

පළමු කිරී එම විට,
දැඩ දෙවිදු වෙන ඉයා
දෙවනු කිරී එම විට,
පතින දෙඩ වෙන ඉයා

The first milk (that boils over)
Is offered to the sun god,
The second milk that boils over,
Is offered to the goddess Pattini.

පැමිණී ලබ මුදන	නේ
යා සිදින් දෙවන	නේ
ද්‍රුව දුරන නොවන	නේ
මංග දෙඩ තෙදින	නේ

May this patient be freed from sickness,
May he obtain health and prosperity,
May he be free from disease,
Through the powers of god Mangra.

ඒපස වා ගෙපස	වා,
දහස කල් රහින්	වා,
දින් මනු දින්	වා,
දින් සෙන් කෙරේ	වා,

The past five and the present five,
Thousands periods may you be protected,
May you attain from victory to victory,
And through victory prosper.

Every village, apart from the gods already described, has its own special guardian spirit, to whom offerings are made as the unknown god in special residence in the village, Ganbaradevata (the spirit in charge of the village).

I have already given an indication of the manner in which offerings are made to various gods, some at the devala or temples dedicated to them, others at temporary sheds specially prepared and decorated for the purpose. In addition to these, dances and songs are arranged for a group of gods and ceremonies are carried on often

during the whole night, and sometimes for a week at a stretch, both night and day. The more common of these are known as the Gammadu, the village ceremony, Gee madu singing ceremony and Pammadu or the feast of lamps.

These ceremonies are conducted on an arranged plan. Ornamental sheds and arches are put up in accordance with forms described in the books and are decorated with flowers and tender leaves. There are dances and songs in honour of the various devata.

There are many minor deities, some confined to special villages and localities that receive offerings, for instance, Kambili devata is believed to exercise a great influence in some parts of the Kurunegala District and in the Jaffna District. There is a tradition among the priests of Kambili devata in the North-Western Province, that this spirit originally lived in the Jaffna district and he was compelled in time to leave Jaffna and settle in the Kurunegala District.

Another guardian spirit who is recognized widely throughout the country and more particularly in the maritime provinces is Devol deviyo. He is also known as the Kurumbara, the god of fire.

The story of this deity shows that he was the chief of a shipwrecked party of merchants, who arrived in Ceylon from the Carnatic coast of India. The party of merchants, seven in number, under the leadership of Devol, fitted up ships and, loading them with merchandise, set sail on a trading expedition; their ships were caught in a storm and were driven helpless. They passed a number of ports in the West coast of the Island without their being able to make any landing, and then on to the South coast; they were wrecked about Devundara and got into rafts, but were driven away by hostile people from Devundara, and then from Ririgal near Galle, then from Unawatuna to the south of the port of Galle. They landed at Seenigama to the north of Galle; at this place they gave offerings to their Kurumbara gods and had a fire dance and fire ceremony.

The inhabitants were so awed by the strangers that they eventually erected a devala in the village and made offerings to them.

At each of the other places where the shipwrecked merchants attempted to land Devala or Temples were dedicated to them. These Devala exist up to the present day, with the Kapuwa or attendant priests.

The verses sung in connection with ceremonies connected with this deity give an account of the whole story, from the fitting up of the ships to their shipwreck and landing at the coast of the Island.

113	සැට තිකනක දග මුදුන් කුඩානි සි	ව
	පටකුලු දැමිරන් කොඩියක මුදු ත	ත
	ඡට සියයක් රන් කොත් පිසෙවා සි	ව
	රට ගෙනයනි නැව සිංහල ගේශය	ව

From the sixty cubit high main mast
Flew the golden silk flag and
Decorated with eight hundred golden points
The ship set sail to the Sinhala Country.

13	ඉටිද ඇස්ලිස නැකනින් නැව කරවා ග	න
	සුදු බෙරනය නැකනින් බඩු පටවා ග	න
	සැමැද වාසල යන්දෙනා මිලනෙන් සිට ග	න
	එමද ගොද දෙමෙවාල් ගලඹ ගෙන කැදවා ග	න

Launching the ship on the auspicious asterish Aslisa on a Sunday,
Loading it at the auspicious sign of Berana on a Monday.
The seven lords taking their places in the cabins
And taking the good anklet of the devol god with them.

4	වාතන් නද සුලතින් ගැම වා	න
	නීතන්කර ගල එති ඉඩ නා	න
	ආතන් යනු බැඳ ගොඩ දුක ගෝ	න
	පෙළයන් නැව නිදුනින් එම ව,	න

The wind continued to blow a storm,
There was no break in the frightful waves of the sea.
No land was visible and no further progress could be made,
The heavily laden ship was wrecked on the spot.

5	කඩන් කුඩාන් රුවදුන් නිද ගිය කැ	න
	සුවන් කිරේ රන් ලුලි බද ගෙ	න
	සනක පමණ රන් මේනි පෙළද බැද ග	න
	බතන් මොඩන් බලුමින් එනති දු	න

The ropes, masts, and sails were all asunder
The only refuge was to cling to the planks
Taking about seven bundles of precious goods
They swam seeking for a refuge.

Vahala gods or gods of the palaces form a large class. They are often treated as one group and offerings

are made collectively. In certain districts one or more of these are treated separately, and special ceremonies are performed in their honour. One of the chief of such gods is Dedimunda.

Dedimunda Deviyo goes under several names. He was born in Talagiri rock. His father was the Yakka Chief Purnaka and his mother the handsome Naga Princess Irandati. He was known as Sandunkumara as he lived in a Sandalwood forest. He commanded the Yaksha army and hence received the name Dedimunda. He became the guardian of the great gem at Anotatta Lake and received the title of Menik Bandara. He became the guardian of the gem-set seat of the City of Kelaniya and obtained the title of Kirti Bandara. He was known as Uva Bandara for guarding the Soli Country. For destroying the rock at Kirulagama he became Devata Bandara. He had an elephant as his vehicle.

Dedimunda Devata is also known as Alutnuvara Deviyo. His chief temple is situated at Alutnuwara, in Kegalle District, where offerings are made to him.

දඩ බල දෘමර යුදයට පූ ප	න
සැඩ බල පුන්ක භට ද මෙම්	න
වැඩි රුව රන්දෙනි කුස පැලුසිද	න
දුඩ් මුඩ දෙමිලුට අඹුලුර මෙන	න

Who joined the powerful ten Maras in their wars
Powerful Purnaka was his father
Handsome Irandati gave him birth
Dedimunda god to thee we make offerings here.

W. A. DE SILVA.

5. On a motion proposed by the Chairman and seconded by Dr. A. Nell, a vote of thanks was accorded to the Lecturer.

6. A vote of thanks to the Chair, proposed by Sir P. Arunachalam, brought the proceedings to a close.